THE

AMERICAN·CATHOLIC

HISTORICAL RESEARCHES.

VOL. VIII. OCTOBER 1891. NO. 4

QUARTERLY, *ONE DOLLAR A YEAR*

THIS issue of the RESEARCHES concludes the fifth year of the publication under the present management. That the RESEARCHES has continued the work it was, in July 1884, established by Rev. A. A. Lambing to do, is ample proof that there exists on the part of Catholics, a willingness to assist in the promotion of Catholic historical investigation and preservation and that, at least, a fair support will be given a creditable endeavor to do duty in that line of Catholic usefulness.

The present historical activity of American Catholics, being newly awakened, justifies the special form in which the RESEARCHES has chosen to present the results of its endeavors. It is conceded that before the narrative or philosophical form of relating the progress of the Church and the work of its zealous and laborious ministers can rightfully be adopted, original documents must be examined.

The RESEARCHES aims to preserve the documentary record and to make it accessible to all searchers or students.

We give grateful thanks to our patrons who have for five years, by their money support and helpful words, kept us steadily hopeful and zealous in this work—doleful and cheerless at times.

To the prompt payers we are indeed thankful. Their names we treasure. We wonder oft at the lack of a sense of justice in those who owe us for one or more years.

All subscribers who do not before December 1st notify us to discontinue sending the RESEARCHES will be considered as renewing subscriptions for 1892. May God prosper all who remain.

ARCHBISHOP CARROLL'S PASTORAL ON RESTORATION OF PIUS VII.

1814.

(Case No. 10. Admr. Carroll. Archives, Baltimore.)

JOHN

BY DIVINE PERMISSION

And with the Approbation

OF THE APOSTOLIC SEE,

ARCH-BISHOP OF BALTIMORE:

To my beloved brethren the faithful of our diocess, Grace and the Blessing of God. Through our Lord Jesus Christ.

MOST BELOVED BRETHREN

The Holy Catholick Church has mourned for many years over the sufferings and captivity of her visible head, the successor of St. Peter, and Vicar upon earth of our Lord Jesus Christ. Every day at the August Sacrifice of the New Testament, we offered our prayers and entreated Almighty God, for the deliverance of His Servant Pius VII, and for the renewal of a free intercourse between him and the Christian people, committed to his fatherly solicitude. United together on the Lord's day, we repeated, with redoubled confidence our humble petition, that it would please divine goodness to enable our chief Pastor to feed the flock of Christ with the food of wholesome doctrines and salutary instructions, as well as to edify them by continuing to exhibit bright examples of patience, resignation, magnanimity and unlimited confidence in the promises made to that church, which was purchased by the blood of the Son of God.

Nevertheless the rigour of confinement was encreased; new obstacles were interposed to intercept all communication between his Holiness and those who needed his paternal counsels and guidance. Entire regions and provinces were destitute of any pastors. The integrity of Catholick doctrine, the maintenance of ecclesiastical discipline were exposed to the open violence and hostility of their declared enemies, and liable to be undermined by the artifices of corrupt seducers. Infidelity boldly stept forward, encouraged to effect, and presumptuously to forbode the downfall of the Apostolic chair of St. Peter, and the extinction of those splendid evidences, which from the earliest periods of Christianity to the present day illuminated and directed the sincere lovers of truth to discover and follow the Church, of which it had been spoken, that the spirit of truth should abide

with it all days even to the consummation of the world, *Mat.* 28.

This assurance and other numerous promises, coming from the mouth of Infallibility itself, were our support and consolation, in the midst of the tempests which assailed the bark of Peter, that is the stability of his Episcopacy, and the rock on which the Church is built. How often did you hear the presumptuous denunciation, that the present venerable Pontiff would be the last of the Successors of the Prince of the Apostles? That their faith the Catholick faith, the object of so much and often, it is feared, of wilful misrepresentation, and bitter enmity would be effaced from the minds of all men? Yet allow me, my dear brethren, to rejoice with you, and glorify God for your steadfastness and unshaken confidence in the words of Christ to St. Peter, recorded by St. Luke, ch. 22:—

"I have prayed for thee, that thy faith fail not; and thou being once converted, confirm thy brethren." Eternal wisdom, for reasons impenetrable to human understanding, perhaps for a more splendid display of divine goodness, permitted the foes of virtue and truth, to exercise uncontrolled power for the accomplishment of their blasphemous purposes. Fanaticism always inconsistent, and infidelity disguising itself under the false garb of human reason, and philosophy, vainly boasted, that being freed from the thraldom of laws and ecclesiastical restraints they would deliver mankind from the terrors, of a pretended revelation, and dissipate the darkness of prejudices, and deep-rooted error, expose to the scorn of the world the pretended delusions of folly, and unmask the idolatry, (for so they dared to express themselves) of the doctrines and the worship of the Church of Rome. In the career of their unbridled licentiousness, they were favoured by the passions of those who desired to indulge them with impunity, and without remorse. The civil authority was generally leagued with infidelity; that of the Church can act only on the conscience, and of course inspired no terror; for the voice of conscience was heard no more. Every facility was granted to insure the success of irreligion, and to aid the display of its boasted advantages of superior sense, learning, talents and reason. The records of the past ages, sacred and profane history, were ransacked and falsified to vilify the Church of God, the lives and sacred character of the Vicars of Christ Jesus. Even the holy scriptures were tortured to a thousand contradictory and absurd senses to render them objects of contempt, and degrade that only religion, which by its uniform, uninterrupted testimony in behalf of their divine authority, established a claim

to our highest veneration.

After all these efforts of fanaticism, and infidelity, has the Catholick Church, so violently assaulted, fallen prostrate on the ground? Has she changed or varied in her faith? Has she accommodated her doctrines to human policy, by making a mean sacrifice of the spiritual independence imparted to her by Jesus Christ? Has she subjected her doctrine, worship, or any essential point of her discipline, to the caprice and shifting interests of worldly government? Has she criminally renounced the supremacy of the Bishop of Rome, when he was stripped of his earthly prerogatives, led captive from the chair of his predecessors, and dragged to a foreign country, with the vain and criminal hope that all veneration for his exalted character would be extinguished by the humiliation of his oppression? On the contrary, was not their veneration for him highly increased? Through the influence of the spirit of God, the faithful disciples of Jesus Christ, constantly renewed their acknowledgement of him as Supreme pastor of the Church, not on account of the splendor which once environed him in the exercise of his sublime functions, but because the Son of God invested him, as the successor of St. Peter, with a supremacy of honour and jurisdiction over his whole Church. In not one of the points just stated, were any concessions made to human power, or to the terrors with which it armed itself.

Insults, injustice, oppression, spoilations, banishment, rigorous imprisonment, threats, promises, have had no effect on the faithful Vicar of our Lord, or on his venerable Predecessor. Perhaps since the first wonderful propagation of the Christian religion and its rapid extension throughout the regions of the then known world, no other era since the days of the Apostles has exhibited such splendid proofs to revive the faith of the wavering, to confirm the timid Christian, or to excite in mankind generally, a certain belief in and reliance on the promises of the Saviour of the world.

The final issue of the struggle between faith and infidelity, virtue and impiety might have been forseen, though much uncertainty enveloped the time and manner of its being accomplished. The blind fury and hatred which inflamed the enemies of revelation, drove them on to renew the bloody spectacles of primitive times. Venerable Bishops, Priests of the sanctuary, Ministers of the altar, Christian Virgins dragged from the scenes of retirement and prayer, faithful servants of the Lord, in every state and condition, bore testimony to their faith, by the forfeit of their

lives. If the same scenes of bloodshed and deliberate murder did not everywhere prevail to the same extent, yet few were the Christian countries which witnessed not more or less, the dispersion and banishment of their best pastors, the devastation and confiscation of property, in a word the accumulation of wretchedness in every shape on the victims of persecution. Yet amidst so many calamities, the recollection of preceding events might have presented to the eye of faith the consoling hope that the blood of martyrs would become again the seed of Christians, and, that, to compensate their heroical sacrifice of country, fortune, and life, the Lord would add, daily, to the Church, such as should be saved, Acts. 2nd. Suffering and dying, these illustrious victims of duty, and Champions of the holy Faith, poured forth their fervant prayers for the restoration of peace to the City of God, that is to the Catholic Church, the immutability of its faith, the preservation of its government under the Supremacy of the Bishop of Rome.

Beholding therefore, in the late events, a manifest confirmation of the promises of Christ for the perpetual protection of his Church, and the fulfilment of his predictions, it surely is not a rash presumption to cherish a delightful hope that our other Christian Brethren, struck, as we ourselves are, with this splendid interposition of heaven for the maintenance of the Apostolical See of St. Peter, will be disposed to review the causes, trace the progress and examine the consequences of their separation from that Christian Society, which still inherits, as is now again manifested, the blessings foretold by our divine Founder, that is unity of Faith, and spiritual government; Apostolical succession, perpetual visibility; and which consequently bears the essential attributes of a true Church, from which it is schismatical to recede. May the general pacification in Europe, be likewise, in the designs of Providence, the blessed period for the heavenly shepherd to bring back all his sheep, so that they shall hear his voice, and there shall be one fold, and one Shepherd. John 10 : 16.

My beloved brethren: We have passed days and years of painful anxiety; for though we did not lose sight of Him, who after declaring that his Church was built on a rock, and that the gates of Hell should not prevail against it; yet we knew not the term allotted for our chastisement, nor for the return of mercy. That term is now come, and we are bound by duty and sentiment, to hail it with the accents of thanksgiving and praise. You are convoked together to-day for the performance of this duty. O my

brethren, let it make a lasting impression on you; let the occasion, as well as the celebration be deeply engraven upon your memory. This is the day which the Lord has made; let us exhult exceedingly, and rejoice therein.

Wherefore, my beloved brethren, after encouraging you to meditate profoundly on the economy of divine Providence, in preserving, conducting and giving perpetuity to his Church, and maintaining, in spite of worldly opposition, rhe Apostolical See of St. Peter, it was judged advisable and necessary to give publicity and solemnity to this act, by which in union with the Christian world, we shall celebrate the restoration of his Holiness, Pius VII, to the prerogatives of his high dignity, the peaceful government and administration of the Catholick Church. To this effect, on Sunday, July the 10th, immediately after the celebration of high mass in St. Peter's Church, Baltimore. the hymn (Te Deum) of praise and thanksgiving is to be solemnly performed which will be followed with the benediction of the most holy Sacrament. In the other churches of this city and diocess, this mandate shall be read on the Sunday after its being received, and the same hymn of praise and thanksgiving be there sung, or reverently read.

My Revd. Brethren, pastors of the respective congregations, will carefully pursue these directions; and may the Almighty Father of mankind the Giver of every good gift, multiply his blessings on the universal church, and especially this small portion of it within these United States.

Baltimore, July 7th, 1814.

On January 1st, 1795, the United States House of Representatives proceeded to the consideration of a Naturalization Bill. An amendment was offered requiring a renunciation of all foreign titles. Samuel Dexter Jr. of Massachusetts said, "While not very anxious against the resolution, he was yet opposed to it." He imagined that by the same made of reasoning we might hinder His Holiness the Pope from coming to this country. He entered at some length into the ridicule of certain tenets of the Roman Catholic Religion and said that priest-craft had done more mischief than aristocracy.

Mr. James Madison in reply said he did not approve the ridicule attempted to be thrown out on Roman Catholics. In their religion was nothing inconsistent with the purest republicanism. In Switzerland about one half of the Cantons were of the Roman Catholic persuasion. Some of Democratic Cantons were so. Americans had no right to ridicule Catholics; they had, many of them, proved good citizens during the Revolutionary War.—*Debates Congress*, Vol. 1.

DOCUMENTS RELATIVE TO ST. MARY'S CHURCH, PHILADELPHIA.

THE STEELE LEGACY TO BISHOP KENRICK.

Original MSS. in American Catholic Historical Society Library.

COPIED BY F. X. REUSS.

PHILA., Oct. 2nd, 1834.

RT. REV. SIR:

The undersigned deemed it their duty to present you the following extract from the will of Andrew R. Steel, deceased, viz:

"As to all the rest—residue, and remainder of my Estate, real, personal "and mixed, I desire the same to be sold and disposed of by my executors, "or the survivors of them, and of the proceeds thereof I give, devise and "bequeath, one moiety or half part unto the St. John's Orphans Asylum of "the City of Philadelphia, and the remaining moiety or half part, I give, "and bequeath as a fund to aid in the erection of a Roman Catholic Church "in the district of Southwark, to be paid by my executors to such person as "they may deem authorized to receive the same. Whenever such Church "shall be commenced and the building so far prosecuted as to insure its "completion, provided that if my executors shall so desire before the erec-"tion of such Church they shall be at liberty to pay the said last mentioned "moiety to the Trustees of the Roman Catholic Society worshipping at the "Church of St. Mary's in the City of Philadelphia, to be by them held in "trust for the purpose aforesaid, and paid over to the person authorized to "receive the same as soon as such Church is built."

It will give us much pleasure to be early called upon to discharge this part of our trust, and in the meantime, to furnish such information in relation to the ——— as may be in the possession of

Yours respectfully,

———————

RT. REV. F. P. K.

To the Managers of the Roman Catholic Society of St. Joseph for educating and maintaining poor Orphan Children.

GENTLEMEN:

The following is an extract from the last will and testament of Andrew R. Steele, dec'd, which has been proved and filed in the Register's office,

viz :—"I give devise and bequeath to the Roman Catholic Society of St. "Joseph, for educating and maintaining poor Orphan Children. All that three story brick messuage or tenement, and lot or piece of ground situate on the West side of Delaware Second Street, between Spruce and Dock Street, formerly occupied by me—and numbered one hundred and twenty-two, three—four—and five, on Elmslies Alley, with *their and every of their* appurtenances, to have and to hold the same to them and their successors forever—under and subject to the payment of the annuity or yearly sum of five hundred Dollars hereinbefore given, and bequeathed to Rachael M. "Rivib* during the term of her natural life."

In a subsequent part of his will the Testator expresses his desire, that no part of said real estate shall be sold or disposed of, but that the income arising therefrom shall be forever applied to the charitable uses specified.

It will give the subscribers much pleasure to communicate any further information they may possess in relation to the same estate, or in any way to aid in effecting the charitable designs of the testator.

Very Respt'y, Y'r Ob't,

PHILA, Oct. 3, 1834.

To the managers of The St. John's
Orphan Asylum of Philadelphia.

GENTLEMEN:

We respectfully present the annexed extract from the last will and testament of Andrew R. Steel, deceased, viz:

"As to all the rest, remainder and residue of my estate—real, personal and mixed—I desire the same to be sold and disposed of by my executors or their survivor of them, and of the proceeds thereof, I give devise and bequeath one moiety or half part unto the St. John's Orphan Asylum, of the City of Philadelphia."

It will give the subscribers much pleasure to communicate with the managers of St. John's Orphan Asylum and give such information, &c.

The whole document is memoranda, or copy, as it is not signed in any place.

F. X. REUSS.

[These Papers belonged to the late Archibald Randall Esq. and are doubtless drafts of letters he sent as Secretary of the Board of Trustees of St. Mary's. Ed. RESEARCHES.]

---

† I copy the name. It may be Rivel, etc.

HONORABLE SIR

I have the pleasure of informing you, that your kind offer of the immediate payment of the Legacy of Andrew Steele for a Catholic Church in Southwark, can now be accepted. As I must make immediate arrangements for the payment of the purchase money, or the half of it, at least, I shall feel obliged by having that sum, accruing from Steele's Estate placed in my hands for that purpose.

Yours respectfully,

†FRANCIS PATRICK KENRICK,

Bp of Arath & Coadjutor.

PHILA.
Apr. 11. 1836.

To JUDGE RANDALL.

THE PASTORSHIP OF ST. MARY'S.

To the Trustees of the Roman Catholic Society, worshipping at the Church of St. Mary's in the City of Philadelphia.

GENT'N:

I beg to inform you that being duly and exclusively invested by the Apostolic See, with Episcopal jurisdiction for the government of the Diocese of Philadelphia, I shall myself henceforward act as Chief Pastor of the Church of St. Mary's, and that I hereby duly appoint the Rev'd Jeremiah Kelley to the office of assistant Pastor of the said Church.

Yours respectfully,

†FRANCIS PATRICK,

Bp of Arath & Coadjutor.

Dec. 27th, 1830. Philadelphia.

By Order,

JOHN HUGHES, Sect'y.

PHILA., May 13, 1831.

MY DEAR SIR:

Having been recently informed that blame is attached to me for coinciding in the measure which leaves the congregation of St. Mary's Church without the benefit of Clergy, or any opportunity to hear Mass or observe other Christian duties on the Sabbath day, I judge it expedient to signify that I have never sanctioned the proceeding. That I regret it exceedingly, and entertain feelings for the suffering multitude. These sentiments are materially aggravated by the consideration that many weak minds may be

led astray, and prevailed on through the influence of noxious passions acted on by sophistical reasonings, to become apostates and embrace some new system of religion. I add no more on that subject.

The next thing I wish to be made known to the trustees is that I am the Incumbent of this Southern district of Philadelphia, and that I possess inalienable rights, in virtue of this title—distinct from the rights which I enjoy as Bishop of Phila. In order to make meaning clear on this *topic*, it is necessary to state, that since the building of Saint Augustine's Church and that of Holy Trinity, Philadelphia has been divided into two distinct parishes. The Incumbent of each separately has parochial rights guaranteed to him by the Sacred Canons. The Division was made from Market, Northward, into which the Rev'd Mr. Carr was Inducted. The Rt. Rev'd Doctor Egan was Inducted and put into Canonical possession of the Southern Part of Philadelphia, from Market Street—as the limits of his Parish. On the demise of Mr. Carr, Mr. Hurley succeeded him as Parish Priest. On the demise of Dr. Egan, Mr. Barth succeeded him, and in 1820 I became the Canonical Incumbent, which I possess accordingly. I have never abdicated, either in the capacity of Parish priest, or Bishop of Philadelphia—both of which I shall ever adhere to. In the meantime I claim St. Mary's Parish as a Benefice. Yet I require from the Trustees *no more* than 3 barley corns yearly if demanded that is in my quality of Parish priest whilst I hope to get what has been formerly allotted to me as Bishop of Phila., with everything else that may accrue to me in that capacity—by right comprehending that of a (*) Trustee(s) with privilege of sitting as a member of the Board. having a vote as such accordingly.

I have many things more to relate which it is more expedient to postpone, but the narration might prevent the application of a speedy remedy to the disorder, under which the Congregation suffers extreme pain and anguish of mind, which I feel and lament exceedingly. With best respects to the gentlemen that compose the Board of Trustees, I have the Honor to be, my dear sir,

Your sincere and faithful friend,

†HENRY CONWELL,

Bishop of Philadelphia.

ARCH'D RANDALL, ESQ'R.

---

* At this point there is a marginal note wrote in another hand, which reads "Member of the Board of."

Appendix to No. 2.

There is a duplicate of this letter, evidently a copy. Some erasures are made in the one marked No. 2, which in the other, (which other I would call the original), runs as follows: * * * * "with everything "else that may accrue to me in that capacity, by right comprehending that "of an ecclesiastical (clerical) Trustee with the privilege of sitting as a "member of the Board and having a vote as such accordingly," etc.

These both are signed and are otherwise alike. I show in foot note (*) that there is an erasure and penciled words in the margin in the copy marked No. 2.

F. X. REUSS.

To Messrs. John Kelly, Edward Kelly, John McGrath, Wm. McGlinsey and Arch'd Randall, five of the Lay Trustees of St. Mary's church in the City of Philadelphia:

GENT'N:

At the hour of half-past one P. M. this day, I received a communication with your signatures, in date of the 18th inst. wherein you disclaim all right to interfere in the spiritual concerns of the Church, and distinctly state that the right of appointing, rejecting and removing Pastors, is considered by you as included in these spiritual concerns. This disclaimer and statement are satisfactory to me, who feel conscientiously bound to maintain the spiritual rights of my office. Your claim to the right of regulating salaries is understood of course, as a member of the Board of Trustees, whereof the Charter constitutues the Pastors not exceeding the number of three, an integral portion, I shall confide in the honor and justice of the Board, and of the congregation that that right be so exercised, that a reasonable provision shall always be made for pastors duly appointed.

To give effect to your declarations it will be necessary, that measures in accordance with them be adopted in a Legal meeting of the Board, before I can revoke the Order for the cessation of sacred functions in St. Mary's. I therefore request a meeting of the Board on Monday next at 7 o'clock P. M. at my room in St. Joseph's. Mr. Arch'd Randall will oblige me by giving due notice of this meeting to the Rev. Jeremiah Keilly and all the Lay Trustees. Had I received your letter at an earlier period, or had the duties of this afternoon been less multiplied, we might have assembled this evening,

and in amicable measures, laid the foundation of the future harmony of the Congregation, and prepared for the celebration of the coming of the spirit of peace and love. May he soon unite all our hearts, and make us one body and one spirit.

Yours Respectfully,

† FRANCIS PATRICK,
Bp. of Arath & Coadj. Phila.

ST. JOSEPH'S, 21 May, 1831.
5 o'clock Saturday Eve.

APPOINTMENT OF REV. PETER RICHARD KENRICK, NOW ARCHBISHOP OF ST. LOUIS, AS PASTOR OF ST. MARY'S CHURCH, PHILADELPHIA, 1834.

DEAR SIR:

I had intended to communicate to the Board at their last meeting, an arrangement which I deem it necessary to make for supplying adequately the spiritual wants of the Cong'n, but having been prevented by another engagement, I think it proper to apprize the Trustees of my intention previous to announce it to the Cong'n.

It must be evident to all that the clergymen now attached to the Church are not adequate to all the duties which so numerons a Cong'n request to be performed for their instruction and spiritual consolation. I consequently feel the necessity of appointing a third Pastor, and have Chosen for that office, my brother, the Rev'd Peter Richard Kenrick. In doing so, I have not consulted my natural feeling or partiality but sacredly regarded the best interests of the Cong'n. Should the Trustees desire my presence at any meeting to make the necessary arrangements consequent on this measure, I shall be ready at any time previous to my departure from the city. Please to communicate to them this information.

Yours Respectfully,

† FRANCIS PATRICK KENRICK,

PHIL., April 12, 1834. Bp. &c.

ABBE LA CORNE, DEAN OF QUEBEC, 1763.
GOVERNOR MURRAY TO WATCH HIM.

[Lord Egremont to Governor Murray. Canadian Archives, Series Q, Vol. I, p. 129.]

GOVERNOR MURRAY,

Separate.

WHITEHALL, Augt. 13th, 1763.

Sir,

In addition to my other letter of this date, the King has judged it proper, that I should in this separate one, put you upon your guard, with respect to the conduct of the Abbé La Corne, Dean of Quebec, whose character is probably well known to you already. The High office he holds in the Church at Quebec cannot fail to give him great influence in Canada, and it may require particular Vigilance and Caution to obviate the Mischiefs that may arise from his Residence in that Country, in case the French should have prevailed upon him to engage in any Intrigues in their Favor; The inclosed Papers which I transmit for your Information shew that he was in England for some time and that he endeavoured to set on foot a negotiation here to establish Certain Rules for the mode of exercising the Catholick Religion in Canada, in which he was supported by the French Ambassador, who solicited me much to confer with Mr. LaCorne; but I constantly refused to see him, or to enter into any Discussion whatever on the subject of Religion, always replying to the Duc de Nivernois, That the Most Christian King having stipulated the exercise of the Roman Catholick Religion for His former subjects in Canada, His Court had now no right to interfere in any matter whatever between the King and His new subjects; But that the Governor of Canada would have orders to observe the Terms of the Treaty with all good Faith and Punctuality; and I must not conceal from you, that I was the more stiff in my Refusal to say anything to LaCorne, as you will observe, from his letter to me, he was, before he returned to America, to pass some time in France, where he might have communicated everything that had passed here, and have received final Instructions thereupon for his Conduct in Canada; It is therefore His Majesty's Pleasure that you should watch with the utmost Attention and exactness, the Proceedings of this Person; and in case you shall have sufficient Reason to suspect, that he is carrying on any Intrigues, and interfering in political or civil matters, you will give him to understand in

very clean Terms, that he must Confine himself strictly to the Duties of his Station in the Church, in the exercise whereof he will never be interrupted, or molested, but that, if he exceeds that Line, he must take the Consequences of his own Imprudence and Misguided Bigotry. It is not improbable that Mr. LaCorne may pretend to represent what passed here in a different Light, and give out that he has regulated some Points with Regard to Religion; but I trust this Letter will reach you in time enough to prevent your being misled by any such Insinuations from him; and you may depend upon it, that His Majesty will never consent to any Proposals, made on the Part of France, relative to the exercise of the Catholick Religion in Canada, without first knowing the opinion or His Governor there, as to the effects they may produce in that Country and how far it may be expedient to agree to, or reject, such Proposals.

Your own Prudence and Discretion make it unnecessary to observe that the cautions prescribed in this Letter, are solely intended, in case the Abbé LaCorne should concern himself in matters not belonging to his Functions, but if he shall confine himself to the Duties of his office and behave with the Decency and Moderation becoming his Station, You will, on your Part treat him with that Civility and Respect which are justly due to Persons of his Order and Character.

I am, &c.,

'EGREMONT.

In a letter from Dr. England, dated June 4, 1838, we read the following passage: "The city of Charleston has lost nearly the one third of its buildings and a considerable number of its inhabitants by a fire which commenced about nine o'lock on the evening of the 27th of April, and continued to burn with inconceivable fury till the end of the following day. A thousand houses have become a prey to the flames, and among them is included the only brick-church we had in the city. We have also lost the greater part of the materials that had been prepared for the construction of another in wood for one of the suburbs. Four thousand persons, left without a home, are deprived of an asylum, and many are reduced to the greatest distress." Towards the end of his letter, Dr. England makes to the institution an affecting appeal, which has already produced the effect desired by his Lordship. [Annals Propagation Society, Sept., 1838.]

PASTORAL APPOINTING DAY OF FASTING AND PRAYER 9TH SEPTEMBER, 1813.

(From Archives Baltimore. Administration Carroll, Case 10.)

JOHN
BY THE GRACE OF GOD,
and approbation
OF THE HOLY SEE,
ARCHBISHOP OF BALTIMORE:

To the Rev. and all my beloved brethren, members of the Roman Catholic Church in the Diocess of Baltimore—Peace and Salvation through the Lord Jesus Christ.

The supreme civil athority of our country has with singular propriety excited our attention to the advantages and necessity of recurring, in times of publick calamity, to the aid and protection of that Almighty Power, in whose hand are the welfare of all nations. The interest of all in the prosperity and peace of our native and adopted country, and the special connection resulting in my pastoral duty towards you, impose upon me the duty of a most respectful correspondence with the recommendation of our chief magistrate and national legislature, for the religious keeping of a day of humiliation and prayer with the Christian purpose of averting the evils, which threaten us, and obtaining the blessings spiritual and temporal, with which our present and future happiness is so intimately connected. Therefore my Reverend brethren, the rectors and pastors of Catholick churches, chapels and congregations in this diocese of Baltimore are required immediately after receiving this pastoral address, to publish and make known to their respective flocks, that Thursday the 9th day of September next ensuing, is appointed to be observed by them as a day of humiliation and prayer, to be solemnized by performance of divine service, and especially by the celebration of the most venerable and august act of Christian worship, the sacrifice of Mass which, on that day, must be the Votive Mass for peace, taken from the Roman Ritual. The Congregations and faithful generally, are exhorted to unite with the ministers of the sanctuary, in rendering thanks to our heavenly Father, through the merits of his blessed Son our Lord and Redeemer, for the many blessings vouchsafed to the people of these United States, beseeching for their continuance and extension; for the diffusion of true religion and Christian morality; for our preservation in the season of danger; our constancy in repelling it; and finally, for putting

a stop to the effusion of human blood, and the restoration of a safe, just and lasting peace.

The office of the Mass is to be followed by the Litany of the Saints, that through the intercession of the most blessed Virgin Mother of God, and the Saints reigning with Christ in heaven, our humble and fervent petitions before the Throne of Grace may meet with a more ready and favourable acceptance.

For a conclusion of the service, the officiating clergyman, kneeling with the congregation, must read distinctly, the following prayer from the 2d book of Maccabees,—ch. I.

LET US PRAY.

Oh Lord God, Creator of all things, dreadful, strong, just and merciful, be gracious unto us, and give us all a heart to worship thee, and to do thy will with a great heart and a willing mind. Hear our prayers, and be reconciled to us, and never forsake us in the evil time. Through our Lord Jesus Christ, who liveth and reigneth with thee, in the Unity of the Holy Ghost, world without end. AMEN.

When the Rev. Mr. Deseille, a Missionary in the diocess of Vincennes, United States, felt his last hour approaching, he wrapped himself in his Indian blanket, and with difficulty contrived to get to an adjoining room. There being no clergyman present, he took the blessed Sacrament from the tabernacle, prostrated himself before it, and after devoting in that posture, his last hour to earnest and fervent prayer, he recommended his soul to God and returned to his room to die. His Indian converts, in daily expectation of the arrival of a Priest, delayed the interment for seven days; but continued disappointment at length obliged them to commit his remains to the tomb. Soon after arrived the Rev. Mr. Petit, who, though he had not the consolation of going through the funeral service over his deceased friend, had at least the pleasure of seeing his confessional surroundde by more than a thousand Indians, who with heavy hearts were preparing to remove to the west of the Mississippi. Alas! the idea of settling in a desert country cost them less than the loss they sustained in being deprived of the advice of their enlightened and kind-hearted Missionary.—[*An American Journal.*] Quoted in Annals of Propagation Society, Sept, 1838.

THE MISSIONS
OF THE
UNITED STATES IN 1838.

Annals Propagation of Faith, Sept., 1838.

The vast extent, the rapidly-increasing population, and the advantageous geographical position of the United States attach to the Missions of that country a degree of importance, highly interesting to the welfare of the Church. Hence those Missions have a good deal occupied the attention of the well-wishers of our holy Religion; and pure as were the motives which guided the enquiry, conclusions the most opposite have been come to. Some, judging from the increase in the Catholic Congregations reported by the different councils held at Baltimore and from the progressive multiplication of Bishopricks, look upon the final triumph of the Catholic Religion as already certain;—others, alarmed by the existence, but inattentive to the causes, of the tremendous losses of the last forty years, exclaim in dispair: "Nothing can be expected from that ungrateful land, which seems to devour its Catholic population" While the first warmly plead in favour of the continued support, and the latter appear to advocate the abandonment of the Missions in question, we hope that the few remarks we are about to offer, based as they are upon documents transmitted to us by the American Prelates, will be acceptable to the reader; and that, though they contain nothing new, yet they will, in their collected form, enable him to arrive at a more correct opinion on so interesting a subject.

It is unfortunately true that the Church of the United States has the most extensive losses to deplore. We need not here repeat the calculations which place this melancholy fact beyond the possibility of doubt; they are to be found in the letter of Doctor England, already published in the Annals*; and were we even to suppose that the learned Prelate had pushed his calculations a little too far, it would be still true to say that the great numerical inferiority of the American Catholics is owing to the many defections which have taken place within the last forty years.†

This result, destructive to the happiness of so many souls, must to all

*Annals, No. 2, page 73.

†Long before the learned Bishop of Charleston sent us the above-mentioned letter, we had published remarks with which those of his Lordship coincide. See Annals, No, XLIII, and No. XLIV, page 253. At that time our opinion on the state of Religion in America was the same as it is to-day.

be a source of pain, but to none can it, upon reflection, be a source of surprise. Take the forty or fifty thousand emigrants, who, accompanied by an equal number of Protestants of various denominations, arrived in the United States. The dearness of provisions compels them to remove from the sea-ports and maritime towns; the hope of making cheap purchases in land induces them to settle beyond the already cultivated districts towards the north and west where they may pass twenty, nay even thirty years without once seeing a Priest; be it also recollected that the emigrants, generally speaking, do not belong to that class of Catholics who are most punctual in the discharge of their religious duties; and can it be any longer wondered at that dispersed over a boundless extent of territory and abandoned to the most complete religious destitution, they soon fall into a state of indifference? The wonder would be, if, under such circumstances, they could without a miracle from Heaven be preserved. Between, however, the position of the original settlers and that of their descendants there is a marked difference. The first in most instances remember the Faith of their youth, and die repentant members of the Catholic Church; but their children, surrounded by Protestants and accustomed to hear the faith of their fathers ridiculed and misrepresented, openly embrace the doctrine of whatever sect either an advantageous offer of marriage or some other interested motive recommends to their choice.

"Defections, properly so called, says the Coadjutor Bishop of Philadelphia in a letter written eighteen months ago, are exceedingly rare; but the number of those who abandon the Faith of their parents, is very considerable."* To the explanatory reasons we have already assigned, the Prelate just mentioned adds others, particularly applicable to cities where the endless multiplication of sects excites in the mind of the uninstructed an indifference or contempt for every form of religious worship. "The spirit of independence," adds his Lordship, "here felt by all, fills them with a proud confidence in their own judgments and with a jealous distrust against the exercise of every species of authority. Even the children, when receiving catechistical instructions, shew not the docility which might be expected from their age. The adults are willing enough to assist at sermons, but more, it is to be feared, with a view of criticising than of profiting by the instruction. The most formidable prejudices militate against the Catholic Religion, and in places where Catholics are not rendered respectable by

*Annals [French], No. LV, page 151.

numbers and by wealth, men are almost ashamed to profess it. The want of opportunity brings on a want of desire to approach the sacraments; religious exercises are neglected and forgotten; and though the majority profess at least an external respect for some sect or other, there are many who have no creed at all."

Should this state of things make us despair of the future? In our opinion, decidedly not;—but it should excite us to enquire into the cause, and to seek for the cure of so serious an evil. Now, the cause is too evident to be mistaken: it is found in the absence of a body of Clergymen, sufficiently numerous to save the emigrants from spiritual ruin and their descendants from apostacy, and sufficiently enlightened to destroy those deep-rooted prejudices which oppose an almost insurmountable barrier to the progress of our holy Religion.

Hence as the tide of emigration carried the surplus population of Europe to the shores of the new continent, the attention of the Holy See was directed to the rising Churches of America; diocesses were formed; Bishops were named; an increase of Priests secured a settled provision for some wants, and for others zeal supplied for the absence of numbers. Thus though the Clergymen at the present day are not sufficiently numerous to meet all calls, yet a check has been put to the defections of past times, and for the few apostates whose loss she has still to deplore, the Church is more than consoled by the number of those who annually return to the unity of the Faith.

Men, united together either by interest, by prejudice or by opinion, feel instinctively what is likely to serve or to injure them, and they regulate their conduct according as they anticipate either gain or loss. Thus, while the Catholic Clergy in America were unable to preserve from apostacy the members of their own Communion; while for one who embraced, twenty, descended from Catholic parents, abandoned the faith;—the various sectaries of that vast continent, calculating upon the continuance of their annual gains shewed a spirit of affected benevolence and professed the most pacific intentions. Occasionally, however, they proclaimed to the world, in the periodicals both of America and Europe, their own triumphant success, and laughed with scorn at the impotent efforts of the Papist Propaganda,—the name by which they designated the Institution for the Propagation of the Faith. But when the Church found herself able to preserve her sacred inheritance, the true spirit of her opponents began to betray itself. The

disciples of Calvin, however divided among themselves, united in hostility, and raised the war-cry against the Catholic creed; acts of violence were committed;* the press teemed with defamatory publications against our Priests, our establishments and our institutions; the worn-out calumnies of past days were repeated, and fresh ones were invented; and finally, that no means likely to inflame the passions of the people might be left untried, the Catholic Religion was accused of being incompatible with the welfare of Republican America, and of having conspired with Europe to erect a monarchial government on the ruins of its present Constitution. To prove the existence of these lying charges, and the anxiety with which their propagation was sought for, we need only refer to the public discussions at Philadelphia and Cincinnati

Proceedings of such a nature could not fail to carry with them a remedy for their own extravagant malice. The good sense of many Protestants suggested to them that in a Religion, whose replies to the most bitter attacks were stamped with the true spirit of Christian meekness, there must be something worthy of enquiry. Enquire therefore they did; and their conversion to the true Faith was the immediate result. Besides this, which is only a partial, another very general consequence has followed from the same cause:—men begin to feel, as we are assured by Dr. Bruté, that the Catholic Religion alone can exclude doubt, and impart security.†

The present is not therefore the moment to be discouraged, when we may look upon the following facts and inferences as certain:—with comparatively small means many of the descendants of Catholic emigrants have been saved from apostacy; with a few more Priests thousands of others would have been kept in the profession and practice of the true Faith; with more Priests the Catholic Religion can be firmly established in America; and if the increase in their number be in proportion to existing wants, there would be a fair chance at the present day of bringing back some of those that have strayed away, and of perhaps doubling in a short time, the actual number of American Catholics. We say "at the present day;" for, later it unquestionably will be more difficult, and it may be impossible.

We earnestly desire that the truth of these few remarks may make a deep and lasting impression on those noble minded aspirants who are filled

†Annals [French], No. LIV, page 254.
*Annals [French], No. LV, page 156.

with zeal for the glory of the Lord! We fervently hope that the united prayers of the members of the Institution will obtain an increase of native Clergy for the Missions in question!

What we have hitherto said of the insufficient number of Priests, is corroborated by the Bishop of Vincennes, who says: "According to the official returns, 266,950 emigrants have within the last six years arrived in the port of New York alone; add to this number the arrivals in Boston, Philadelphia, Baltimore, New Orleans, and Quebec, for the emigration from Canada to America is on a much larger scale than from the latter to the former country; and we shall have, without exaggeration a total of 350,000. Of this number two-thirds may in my opinion be supposed to be Catholics, but at present I shall take only the half; and thus in six years we have at least 175,000. Take into account the small number of Priests already in America, and the manner in which these emigrants are upon their arrival dispersed throughout the country, and it will appear evident that 175 additional Clergymen would scarcely suffice for so many,

Now the almanacks of the last six years do not give even fifty, that is not even the third of what would be indispensable."

We have therefore no hesitation in saying that until America can supply native Priests, she will necessarily stand in need of our assistance. But when is that happy moment to arrive? Alas! we cannot say. Few young men in America shew any signs of vocation to the priesthood; or, if they do, the means of enabling them to persevere in their pious intentions remain yet to be supplied. There are no preparatory ecclesiastical schools; and even in colleges belonging to religious congregations the Catholic and the Protestant are educated together. The advantages resulting from this state of things we do not for a moment intend to question; we are sure that it contributes to remove from the mind of the Protestant pupil the prejudices he had been taught against the Catholic Faith, and that it will prevent the rising generation from inheriting all the bigoted hostility of their fathers against their Catholic fellow citizens; but we must also add that it has its inconveniences, that it frequently occasions the loss of vocation to the ecclesiastical state, that the young men destined for the sanctuary are often decided by their intercourse with Protestant fellow-students to abandon their original intentions; and it is well known that once they return to the world, where trade and commerce form the exclusive topics of conversation, and money the only distinction of rank, the priest-hood is given up forever.

Preparatory ecclesiastical schools are therefore indispensably necessary;* and ecclesiastical colleges are equally required. The name of college we can scarcely give to the establishments got up by different Bishops; or at all events, by whatever name we designate them, the improvements and additions still wanted, require assistance; and in this sense we may truly say that the future prospects of the American Church depend upon the prayers and support of the Catholics of Europe.

If we are now asked: "Is the Catholic Religion progressing in America?" we unhesitatingly answer: "Yes." We do not however estimate this progress by the number of Catholics who have within the last forty years emigrated thither; we estimate it by the thousands that have been preserved from error and heresy; we estimate it by the churches that have been built, by the colleges and other religious establishments that have been got up; we estimate it by the successful issue of those efforts that have saved the country from becoming entirely Protestant. We at the same time admit that the present is a most critical moment for the best interests of our trans-Atlantic brethren, and that now must be decided the momentous question; whether truth or falsehood is to claim the most important position of the new world and direct the population which the distractions and revolutions of Europe are every day throwing upon its shores?

In the midst of this fermentation, the precursor of future important events, it must be a sourse of consolation to the French Clergy, that many of their body have been selected by Providence as instruments for the accomplishment of its merciful designs. By the Catholic Almanack of 1838, we find that of the sixteen Bishops charged with American diocesses, eight are French, the remainder being either Irish, American, Italian or German; that of 430 Priests living in the country, 98 are French and 41 Belgian, thus making, as the Belgians and French may be said to belong to the same nation, a total of 139 for France; if we add that at least one-third of the 132 Irish, 54 of the 82 native Priests, the Archbishop of Baltimore and two of the four Irish Bishops have been educated in French seminaries, we must come to the conclusion that the difference of manners and the difficulty of the language do not present insuperable obstacles to the success of those Missionaries, whom France annually sends to the rising

*What we here state, is confirmed by the letter of the Archbishop of Baltimore, which we intend to publish in the present number of the Annals.

churches of America. In reality we do not think that perfect accuracy of pronunciation is indispensably necessary. With or without it conversions may be effected; and the Annals daily supply the most striking proofs of this truth.* St. Paul, to cite the words of Bossuet, spoke Greek without elegance of language or accuracy of pronunciation; and yet the great and the learned as well as the little and the ignorant trembled at his word.

The foregoing remarks will probably soon reach the other side of the Atlantic where the spirit of party may refuse to understand, or may go farther and misrepresent their object. We cannot therefore terminate without adding a few words more fully explanatory of our meaning. We ask then in sober earnestness, why should those, who reject the truths, be alarmed at the progressive success of the Catholic Religion? To make converts it employs neither violence nor persecution; its only arms are prayer, persuasion and mildness. If it seeks to extend its conquests, if it seeks to induce all to submit to its sweet yoke, if it earnestly and feelingly invites them to consider the value of the divine gift, its object is to bring peace, consolation and happiness to man. Those who have already listened to its voice, have found to their astonishment a degree of comfort and security they had never expected to find. If therefore we pray with our divine Redeemer "*that there may be but one fold and one pastor,*" if for that purpose we exhort our mistaken brethren to return to the bosom of the true Church, and find within its pale that unity, which their own principles will never allow them to enjoy; our prayer, we assure them, is dictated by charity; and we sincerely hope that it will be interpreted in the same spirit.

MISCELLANEOUS INTELLIGENCE FROM THE MISSIONS.

In a letter dated from New Orleans, December 29th, 1837, Dr. Loras, the newly-created Bishop of Dubuque, announced his intention of setting out immediately for Europe; and is by this time probably arrived in France. The town of Dubuque, though only four years old, has already a thousand Catholics; it is situated on the right bank of the Mississippi, and is about 600 leagues from Mobile, where Dr. Loras had been Vicar General. The territory of Wisconsin, comprised in this diocess, though larger than all France, has but one priest and one small church The Prelate looks with confidence to the Institution of the Propagation of the Faith.

Dr. Clancy, Coadjutor to Dr. England, Bishop of Charleston, in the United States, has, with the title of Bishop of Oriense, been appointed Vicar Apostolic of British Guiana. In this extensive mission, which embraces all the English possessions of South America, everything is to be created; it has one small church; but the amount of its Catholic population we are yet ignorant of.

*We might also add that in those diocesses where French Priests are most numerous, native Clergymen are found in the greatest numbers and the Seminaries are in the most advanced state.

BISHOP BRUTE'S ACCOUNT OF RELIGION IN THE UNITED STATES, 1837.

Annals of the Propagation of Faith, Jan., 1838.

Extract of a letter from Doctor Brute, Bishop of Vincennes (United States), to the administrating Archbishop of Lyons.

WASHINGTON, July 25th, 1837.

"The feeling noticed at Geneva during the centenary jubilee of the Reformation, is very general here, particularly among the ministers and upper classes. There is no fixed faith, no settled articles of belief; few individuals can be found to state accurately what they think of points formerly considered to be essential; and the opinions of to-day are found to yield to those of to-morrow. Some years ago, the question, 'Whether each sect ought or ought not to have articles of belief,' was seriously discussed by the Presbyterian ministers at their principal seminary of Princeton; and though it involved the fate of the most fundamental doctrines, even to the divinity of our divine Redeemer, it was yet by a large majority decided in the negative. The efforts of some ministers, who styled themselves 'Orthodox,' to retain or intimidate by excommunicating the innovators, offer but a feeble barrier to the endless multiplication of sects. The congregations of the Presbyterians, of the Quakers, of the Baptists, and of the Methodists, are every day splitting into independent parties; and the consequent quarrels disclose to the public the scandalous causes of the separation. Thus the Anglican Episcopal church never suffered more from the Presbyterians of the Revolution, than did the Methodist Episcopal establishment from its lately created rival, the Methodist Independent.

"From this total absence of fixed principle and government, from this Christianity without faith or authority, have resulted among the Protestants of the United States the most profound indifference and an entire abandonment of Christian practices. The sacrament of baptism, the last supper, etc., are now looked upon as mere ceremonies, which may be neglected at pleasure; and if the minister speaks of them he speaks in vain.

"In so vast an extent of territory, inhabited by sixteen millions of people, there are of course some exceptions to these general remarks, but, on the whole, the statement I have given is not exaggerated.

"I may say with equal truth, that in proportion to the efforts which the ministers make to maintain their credit with the different sects, they are every day losing it. Their disputes with the Catholics, by proving more clearly their want of union, end in disgrace; the announcement of foreign missioners, either to preach the faith to pagans, or to convert the Catholics of France or Italy, makes no impression; and thus though enjoying all the advantages of unrestricted liberty, and far removed from the counteracting influence of the Catholic Religion, Protestantism in America, with its various creeds and disunited ministers, is hastening on to a state of greater dissolution than even in Germany, where at least an attempt is made to keep the discordant elements together by pretended unions and the legal sanction of common rituals. Why then, may we ask, such repeated efforts to introduce into France errors and systems, that must eventually lead to indifference, and, in the name of the Bible, bring on the ruin of all religion?"

MISSION OF REFUGIO, TEXAS.

In "*Antiquites and Aboriginies of Texas*" by A. R. Roessler of Washington, D. C. in *Smithsonian Report*, 1881 in speaking of the Tonkaway tribe says (p. 16): "Their thievish and murderous propensities early involved them in war with the settlers of Austin Colony, by whom they were repeatedly defeated with severe loss, in consequence of which, about the year 1825, they fled west of the San Antonio River, whither they were pursued by Austin at the head of a strong party of his Colonists. When he arrived at the Manatinila Creek, 6 miles east of Galliad—then called La Bahia—he was met by a Catholic priest of that place, who bore a proposition from the Carancaways, that if Austin would desist from hostilities, they would never range east of the San Antonio.

Austin agreed to this proposition and counter-marched his force. The Carancaways, however, did not long keep their promise.

Efforts were long made by the Catholic Missionaries to christianize these savages and the mission of Refugio, 30 miles south of Galliad, was I believe, founded for that special purpose. But the Carancaways were proof against all Civilizing influences.

CONTRIBUTIONS TO THE AMERICAN MISSIONS BY THE PROPAGATION SOCIETY IN 1837.

Annals of the Propagation of Faith, May, 1838, p. 146-7.

Amount of receipts	927,304f.	36c.
Remained on hand	408	57
Total	927,712f.	93c.

It was decided to distribute the foregoing sum in the following order:

For the missions of the society of Jesus, the sum of 48,000, to wit:		
For the mission of Maryland	16,800	
For the mission of Missouri	12,000	
For the missions of Kentucky and New Orleans	7,200	
To Dr. Eccleston, Archbishop of Baltimore	3,000	
To Dr. Flaget, Bishop of Bardstown	21,856	80
To Dr. Purcell, Bishop of Cincinnati	18,000	
To Dr. Reze, Bishop of Detroit	9,545	58
To Dr. Brute, Bishop of Vincennes	27,000	
To Dr. Rosati, Bishop of Saint Louis	18,000	
To Dr. Portier, Bishop of Mobile	2,180	
To Dr. Blanc, Bishop of New-Orleans	15,000	
To Dr. England, Bishop of Charlestown	6,000	
To Dr. Dubois, Bishop of New-York	15,000	
To Dr. Kenrick, Administrator of Philadelphia	6,000	
To Dr. Fenwick, Bishop of Boston	15,000	

The Bishop of Cahors recommends the Institution, as a work which among all others is entitled to the first place: "Not long since, says the Prelate, we were honored by the presence of a holy Bishop, who for more than forty years had exercised the ministry in North America. You were all struck with his venerable air; you were all edified by his words; but his unaffected humility prevented you from hearing all the good he had done. He might have told you how he succeeded in building more than thirty churches, in establishing houses of education where the youth of both sexes enjoy the benefit of enlightened and religious instruction. He might have described the active and zealous co-operation of his Fellow Missionaries, and the untiring charity of the daughters of St. Vincent de Paul, who in America as well as in France are incessantly employed in instructing the young female, or in consoling the dying Christian. To-day, Beloved Brethren, thanks to the assistance which the Church of America has received from Europe, there are fifteen diocesses where upon the arrival of Dr. Flaget there had been only one."

MISSIONS OF CINCINNATI, 1837.

Annals of the Propagation of Faith, Feb. 1838.

It has already been seen by a letter of Dr. Brute, dated May 24th, 1837, and inserted in the number LV of the Annals, that our holy religion had obtained a signal triumph at Cincinnati. The Bishop, Dr. Purcell, was challenged to a public discussion, in the January of last year, by a Protestant minister, distinguished for talent, and for his zealous, but fruitless, efforts to unite in one body the Protestant sects of every denomination. The greatest precautions were taken to secure a faithful and impartial report of the proceedings, Two experienced short hand writers were employed, who, after comparing their notes, presented to each speaker a copy of what he had said, with an express request, that no change, affecting the substance of the speeches, would be made; and printed copies of the manuscript report, thus revised by the reverend disputants, were again submitted to their examination. The work is now before the public; and we are sure that the members of the Association will be glad to find here a short analysis, which will enable them to appreciate the importance of the controversy.

The discussion was opened on the 13th of January, 1837, in one of the halls of the Athenæum. All the conditions had been arranged beforehand. The speeches were to be reported by shorthand writers, and the produce of the sale to be given to the orphan asylum of Cincinnati. Mr. Campbell was to open the discussion, and Dr. Purcell to reply; the controvery was to continue for seven days, and each day there were to be two meetings of two or three hours. To maintain order, and prevent the introduction of irrelevant topics, two moderators were named on each side, and the four, thus selected, chose a fifth, who was to decide disputed points. Finally, no sign of approbation or disapprobation on the part of the meeting was to be allowed.

The preliminaries being thus agreed upon, Mr. Campbell undertook to prove seven propositions, the substance of which was: "The Catholic Church, sometimes called holy and apostolic, never had these marks; she has been guilty of apostacy from the true Church of Christ; she is not uniform in her faith; her pretentions to infallibility are unfounded; the tendency of her doctrines is immoral; and finally, her entire system is opposed

to the spirit of the institutions of America, incompatible with the essential elements of liberty and with the lasting welfare of a well-regulated government." However extravagant these propositions may appear, Mr. Campbell, in support of them, contended, that during the first six ages the Church had no head; that in the eleventh the Roman Church had apostatised; that God could not make man infallible; and that the Protestants had in the Bible a much more simple rule of faith than the Catholics, who were obliged to consult 135 volumes in-folio, to wit: the Holy Fathers, the Councils, the Decretals, the Bulls, the Lives of the Saints, etc., etc. To prove that there was unity among the Protestants, he cited the writings of controvertists belonging to all the different sects; and to demonstrate the immoral tendency of the Catholic doctrine, he cited different passages of Ligorio's theology, not from the original, but from a corrupt translation by Smith, who had been once a Catholic, but who now attacks, with all the virulence of an apostate, the religion he has abandoned; even the *Monita secreta* were quoted—a work once attributed to the Jesuits, but now acknowledged by all to have come from the pen of their enemies. After bringing forward many other points and objections, Mr. Campbell terminated by enumerating all the acts of violence, ever committed in the name of that Church, by which they are condemned, and by endeavouring to excite the suspicions and prejudices of his hearers against the Catholic religion.

Dr. Purcell, having, by the agreement previously fixed upon, to reply each time to the arguments of his opponent, laboured under the disadvantage of giving extempore answers to prepared speeches. His Lordship frequently complained, that, while Mr. Campbell, without being obliged to state his own belief, had full leisure to choose his points of attack, and to put his objections in order, he himself had no other alternative than to follow his adversary on the ground selected by the latter. However, when the discussion is free, truth will always triumph, as it did on the present occasion.

On the subject of the supremacy of the Holy See, the learned Bishop quoted that passage of the gospel, in which our divine Redeemer so clearly appointed St. Peter over all the other Apostles; and to the pretended absence of an acknowledged head during the first six centuries, he opposed the testimonies of the Councils and of the early Fathers, St. Ireneus, St. Athanasius, etc. "If the Church of Rome," he added, "apostatised in the eleventh century, say from what Church did she separate; or admit that

then there existed no other, and consequently that she is the true Church." This argument neither received, nor admitted a reply.

Alluding to the 135 folio volumes, which it was asserted Catholics were obliged to consult, he shewed that they had a much more simple rule of faith, comprised in this single article of the creed: I believe in the Catholic Church,—and handed down by the Apostles and by Christ himself. "Mr. Campbell," said he, "asserts that God could not give to man a sure preservative against error; but if Christ, who as God was infallible, could impart the privilege of infallibility to his Apostles;—and my learned opponent admits that he did;—why could he not perpetuate in his Church what is at the present day as necessary as at the period of its first establishment?"

The pretended unity of the Protestants, based upon the private interpretation of the Scripture, was disposed of with equal ability. "What," exclaimed the Bishop, "we are told of the unity of Protestants; we know what it means. To give you a sample of this boasted unity: Last summer, in the town of Dayton, not far from here, Mr. Allen, an Episcopalian, refused to allow Mr. Peabody, a Unitarian minister, to preach in his church; and at Pottsville, in Pennsylvania, another Episcopalian minister refused to pray at the funeral of a Unitarian minister. I cannot terminate this discourse better than by citing an anecdote, which may perhaps supply a satisfactory answer to many doubts and reproaches. A Catholic priest and a protestant happened to meet with a Jewish rabbin. "Behold," said the Protestant, "we are three together, and all professing different religions; which of us is right?" "I shall tell you," said the rabbin; "if the Messiah has not come, I am right; if he did, the Catholic is right; but whether he did, or did not, you have no chance."

Referring on another day to what had been said about the theology of Ligorio, Dr. Purcell, after laying on the table the works of that divine, and stating that in the index there was not a word about the passages quoted from Smith's translation, handed them to Mr. Biggs, a professor in the Presbyterian seminary, and one of the moderators, that the truth of his assertions may be verified.

Finally, to the charges of intolerance and persecution brought against the Catholics, he opposed the sufferings which, for centuries, they had to endure in Ireland; and had he wished to cite other instances, the history of Europe, during the sixteenth century, would have supplied abundant matter for triumphant reply.

At the close of the discussion, each of the disputants expressed the strongest sentiments of attachment to their common country.

Such is the substance of the printed report, which the two speakers have certified to be correct. In it we cannot expect to find it decided who was the victor; but the people of Cincinnati, even before the discussion terminated, were evidently inclined to pronounce in favour of the Bishop; and even the Protestants seemed to wish him success. Dr. Bruté tells us that even those newspapers, which never depart from their ordinary rule of abstaining from religious subjects, but to throw contempt on Catholics, opened their columns for the reports of this controversy, and admitted the triumph of the Catholic disputant. Of the truth of this communication, we have been enabled to judge by extracts from the newspapers in question, now in our hands.

There is therefore reason to hope, that this discussion will be productive of good, in a country where a better spirit seems to succeed to the bigotry of other days. How admirable is the wisdom of that Providence, which employs for the confusion of errors what was intended for its support; and for the triumph of truth, what was designed for its destruction!

MURDER OF FATHER RASLES.

John Malcolm Ludlow, in "*The War of American Independence*" (p. 12) declares that "Roman Catholic nations have been the most successful in Christianizing the red man.

"It must be admitted that, however heroic, and even temporarily successful may have been the efforts of individual Protestant missions among the red men, they have been in most cases spasmodic and intermittent, or their results have been annihilated by some selfish act of the civil power, such as the displacement of the whole Indian population. There is nothing similar to the wholesale Christianizing—whatever may have been the means employed, and however low the grade of Christianity imparted—of the Indians in the Spanish colonies, or to the vast network of French Missions in Northern America, and to their wide spread influencee over the natives. It is impossible to read without horror the story of the massacre of Sebastian Rasles, the last of the French missionaries in New England, who had gathered around him a flourishing village of Abenakis, with a church and two chapels. Hounded on to their bloody work by a Government reward of $100 for each Indian scalp, a party of New Englanders, after pillaging and setting fire to village and church, left him, mangled by many blows, scalped, his scull broken in several places, his mouth and eyes filled with dirt."

EXTRACTS OF CATHOLIC INTEREST FROM THE RECORDS OF THE IRISH CHARITABLE SOCIETY OF BOSTON, ORGANIZED IN 1737.

1814, Dec. 19th. Voted the secretary notify the Right Rev'd John Cheverus, Bishop, by a card, of his invitation to the celebration of the Festival of Holy St. Patrick.

1815, Dec. 18th. Voted the society celebrate the anniversary of the Festival of Holy St. Patrick, on the 18th day of March, the 17th being Sunday.

Voted the Committee of arrangements are empowered to invite eight gentlemen to the festival, viz: John Cheverus, D.D., Bishop; Rev. F. Q. Matignon, D.D.; Rev. Asa Eaton; English, French and Spanish Consuls.

1816, Dec. 15th. Voted the following members be a committee to request the Right Rev. Bishop Cheverus to address the Society on the anniversary of Holy St. Patrick, 1817, and that there be a collection taken, made for the relief of the Poor.

1817. Received of the Rev. Bishop collected at church, $36.55. Voted the following members be a committee to wait on the Right Rev. Bishop Cheverus to request the favour of his giving the society a copy or the discourse delivered on the 17th of March, 1817.

1819. Voted, the society do not have an annual dinner because it happens on Friday.

1822, March 18th. Voted, the thanks of the society to the Right Rev. Bishop Cheverus and Rev. William Taylor, for bestowing to the Society the sum of $43, rec'd at a collection at a sermon preached by the Rev. William Taylor in the Catholic church on the 17th of March, 1822.

1825, March 17th. Voted that a vote of thanks be presented to the Rev. William Taylor, rector of the Catholic church in Boston, for the sum of thirty dollars and sixty cents presented to the Society by him, which was collected in the Catholic church on 17th March, 1825.

1830, March 17th. According to a vote passed at the anniversary meeting the Government of the Society has invested the funds and taken a mortgage for the same on the Catholic Church in Pawtucket, R. I., at 6 per cent. per annum, the interest to be paid annually, on or before the anniversary.—[Church dedicated Christmas Day. 1829. ED. RESEARCHES.]

1830. Voted that the Government shall to-morrow wait on the Right Rev. Bishop Fenwick and request him to give ample security for the money he had already borrowed, say $480.

1830, Sept. 20th. Rev. Thos. J. O'Flaherty admitted to membership.

At the centennial anniversary of the Irish Charitable Society, of Boston, March 17th, 1837, Daniel Parkman offered the following toast:

"The memory of John Cheverus. Faithful as a priest, beloved as a Bishop, honored and exteemed as a Cardinal, though, to use his own words, he was an adopted child of this country, his heart, his soul was with us. Though my fold may, said the Bishop, be more exalted, my cathedral more splendid abroad, yet I never can forget my own lambs, my dear chapel in beloved Boston, the home of my heart."

(His. of Society, p. 76.)

ST. PETER'S CHURCH, NEW YORK, 1800-1.

NEW YORK, Sept., 1800.

RIGHT REV. SIR :—

The necessity our Congregation are in for an assistant Clergyman to co-operate with our present worthy Pastor is well known to you, as it is to us the zeal and solicitude you entertain for all your flock. Wherefore impressed with a true sense of our duties to you as our Chief Pastor in participating our situation we beg leave to do it with the assurance of our perfect respect. Devoted in a special manner to the interests of the church of which we are Trustees and finding from the increase of the congregation that the labours of one Clergyman are inadequate to the present exigencies, we have at their request applied to the Rev. Dr. O'Brien *late of Albany* who intended embarking for the Natchez, for the assistance of his services and engaged him to defer his departure until your determination is notified to us on this head. Our Rev'd Pastor has fully approved of our choice and promised on his part to accompany our address for his remaining here.

As the gent'n stands high in the esteem of the Congregation, we make no doubt if he gives that satisfaction which we trust he will and is capable of that not only a suitable provision will be made for his support but a gradual depression of our present embarrasment may be removed. We flatter ourselves you will acquisce in our request.

We have the honor to be with great esteem,
Right Rev. Sir,
Your most Ob't & hub. servants,

Thomas Stoughton,
Charles Naylon,
J. Sullivan,
John Hogan,
Thomas Cavenagh,
Dom. Lynch,
Andw. Morris,
Geo. Barnewall.

Right Rev. JOHN, Bishop of Baltimore.

FIRST DEMAND FOR POLITICAL RIGHTS MADE BY A CATHOLIC WOMAN OF MARYLAND, 1648.

"At a session of the Assembly, (of the Province of Maryland,) held in January, 1648, an incident occurred which annalists have generally deemed worthy of mention as the first instance of a demand of Political rights for women. Miss Margaret Brent—who was the administratrix of Governor Calvert, and as such held to be the attorney, in fact, of Lord Baltimore—applied to the Assembly to have a vote in the House for herself, and another as his Lordship's attorney. Upon the refusal of her demand, the lady protested in form against all the proceedings of the House. The Assembly afterwards defended her from the censures passed by Lord Baltimore upon her management of his affairs in the Province."

[The note in Winsor's *Narrative and Critical History of America*, Boston, Vol. III, p. 533, from which the above has been extracted, gives also a facsimile of the signature of Margaret Brent. T. C. M.

The Assembly of 1649 declared to Lord Baltimore in England "As for Mistress Brent's undertaking and meddling with your estate, we do verily believe, and in conscience report, that it was better for the colony's safety at that time, in her hands, than in any man's else in the whole province, after your brother's death; for the soldiers never treated any other with that civility and respect, and that they were ever ready to at several times to run into mutiny, yet she still pacified them, till at last things were brought to that strait, that she must be admitted and declared your Lordship's attorney by order of the Court."—[Neill's "Founder of Md." p. 67.]

When 57 years old in 1658 she declared to the Provincial Court "That Thomas White, lately deceased, out of tender love and affection he bore unto the petitioner, intended, if he had lived, to have married her, and by his last will did give unto the said petitioner his whole estate which he was possessed of in his life time." [ibid p. 68.]

CENSUS OF CATHOLICS IN MARYLAND, 1708.

A list of the number of Papists inhabiting in the several Counties of this Province as taken by the respective sheriffs, Anno Domini 1708, viz., In Anne Arundel County, 161; in Baltimore County, 53; in Calvert County 48; in Prince George County 248; in Charles County, 709; in St. Mary's County, 1238; in Cecil County, 49; in Kent County, 40; in Queen Anne's, 179; in Talbot County, 89; in Dorchester County, 79; in Somerset County, 81; in all 2974. [London Public Record Office, Maryland, B. 7, Red. No. 4, p. 79.] The whole population of the Province at this time was over 40,000.—*Woodstock Letters*, Vol. X, No. 1, p. 15.

CATHOLICITY AND GEORGIA.

In July, 1732, the trustees for establishing the Colony of Georgia, held their first regular meeting in London. The Charter from Georgia, the record, was read granting all the lands between Savannah and Alatamaha rivers. The Charter covers sixteen large octavo pages; it excludes Roman Catholics from the benefits of the Country.—[White's *Statistics of Ga.* p. 45.]

On 15th March 1758, the General Assembly divided the Province into eight Parishes. From the north branch of Turtle river to the southern branch of the Little St. Ella was named the Parish of St. Patrick. [*ibid.* 55.]

The Constitution of Georgia, adopted in 1777, changed the name of "the Parish of St. David and St. Patrick" to that of Glynn. [*ibid.* p. 56.]

Glynn County was named after Sergeant John Glynn, a member of Parliament from Middlesex, an "ardent friend of the American Colonies." He was Sergeant of London until his death, 1779. [*ibid.* 288–9.]

Lowndes County, Georgia, is named after William Jones Lowndes, "born about 1781 and received his education altogether in Charleston, S. C. The first school in which his talents became remarkable was that under the care of the Rev. Mr. Gallagher, a Catholic priest of great learning and liberality. After awhile this Seminary was extended by a junction with two other schools, one under the Rev. Arthur Buist, a Presbyterian and the other under Rev. Henry Purcell, an Episcopalian.

In this Academy Lowndes was decidedly the best scholar. He represented Charleston in Congress in 1812, was nominated in 1821 by the members of the Legislature "to be supported by them as a candidate for the Presidency." He sent answer "that the Presidency was an office which no man should either seek or decline." He died while on a voyage to Europe October, 1822.—[White's *Statistics of Georgia*, p. 387–9.]

A "NUNNERY" PROJECTED IN PHILADELPHIA, 1786.

[*MS.* Archives, Baltimore.]

PHILADELPHIA, June 22d, 1786.

Rev. Ferdinand Farmer, writing to Rev. John Carroll says: "I spoke to Mr. FitzSimons* concerning the nunnery; as far as I understand he approves of it but rather in the country. He said he would write himself to your Reverence. I mentioned some scheme about it in my last. Might we not think that a fit chaplain for that purpose was come in this year."

*The gentleman referred to was Thomas FitzSimmons, merchant of Philadelphia. For account of him see RESEARCHES Jan. 1888. Ed. RESEARCHES.

INSTRUCTIONS OF LORD BALTIMORE CONCERNING PROTESTANT FIRST SETTLERS.

INSTRUCTIONS, 13 November, 1633, directed by the Right Honoble. Cecilius Lo: Baltimore of the Provinces of Maryland and Avalon unto his well beloved Brother Leo: Calvert Esqr., his Lops. Deputy Governor of his province of Maryland and unto Jerome Hawley and Thomas Cormwaleys Esqrs. his Lopps. Commissioners for the government of the said Province.

"I Impri: His lopp requires his said Governor and Commissioners that in their vovage to Maryland they be very careful to preserve unity and peace amongst all the passengers on Shipp board, and that they suffer no scandall nor offence to be given to any of the Protestants, whereby any just Complaint may hereafter be made by them, in Virginea or in England, and that for that end they Cause all Acts of Romane Catholique Religion to be done as privately as may be, and that they instruct all the Romane Catholiques to be silent upon all occasions of discourse concerning matters of Religion; and that the said Governor and Commissioners treate the Protestants with as much mildness and favour as Justice will permit. And this to be observed at Land as well as at Sea."—[Browne's *George and Cecilius Calvert*, p. 46-7; or *Calvert Papers.*]

"It is needless to go into the arguments that have been adduced to decide the numerical preponderance of Protestants or Catholics in the first immigration. A careful weighing of all the evidence leads to the conclusion that the settlers proper—those that took up lands—were nearly all Catholics, woile the majority of the labouring men, and of the colony, were Protestants."—[Browne's *Calvert*, p. 45, *notes.*]

Though Lord Baltimore was a Roman Catholic, he does not seem to have had any idea of confining his settlement to that Religion and many of those who sailed were Protestants.

Lord Baltimore seems never to have made the slightest attempt to press Romanism on the colonists or indeed to have troubled himself in any way about their religious condition.—(Doyle's *His. U. S.*, p. 147-8.]

Act of Toleration, Maryland, 1649. This law may be looked upon as a sort of compromise between the two Parties. The Roman Catholics who were the weaker body would ask for toleration, but the prohibition of Sunday games is quite sure to have come from Puritans. p. 152.

PETITION OF TRUSTEES OF ST. MARY'S CHURCH, PHILADELPHIA TO BISHOP CARROLL FOR A PASTOR, 1801.

PHILADELPHIA, September 1st, 1801.

The Right Rev. Dr. John Carroll, Bishop of Balto.

The undersigned Trustees of St. Mary's Church at the pressing solicitation of a number of respectful members of the congregation are induced to address you (with the utmost respect) on a subject of serious concern to them which is the establishment of a Pastor permanently at St. Mary's of suitable abilities and a good preacher.

The Church of St. Augustine being now completed, demands the attention of Mr. Carr. Mr. Stanton's state of health will not always permit him to officiate at the altar and preach on the same morning and Mr. Rosseter cannot assist him by celebrating Mass on Sundays owing to which we are often without a sermon on that day. We are fully sensible of the intrinsic worth and great merits of those gentlemen who are an honour to their profession and a valuable acquisition to our society, but we expect one of them will remove to St. Augustine's church when their services may be necessary there, which will probably soon be the case from the rapid increase of its congregetion. We also conceive that the Parish Church of the City of Philadelphia, should have an able Preacher more especially at the present time.

Being well assured that we partake of a full share of your pastoral solicitude and that you are always disposed to supply our spiritual wants,—We want you to give us a Pastor according to our desire. Or if it should not be in your power to spare such a one from within your Diocess, that you will permit us to invite from abroad, one who will meet your entire approbation and be acceptable to the Congregation. We know not whether this request is incompatible with your Rules, but having an instance within our knowledge of a Pastor being procured for our church in this way (whose loss we shall ever have great reason to deplore) emboldens us to make the request with some degree of confidence that you will grant it should you not have it in your power to supply us with a Pastor such as we are desirous of.

With sentiments of the highest respect and esteem and fervent Prayers for your health and long continuance in your sacred office,

Your most obedient humble Servants,

John Rudolph,	John Carrell,
Patrick Linehan,	Joseph Snyder,
Thomas Shortall,	John O'Hara,
Nicholas Esling,	James Ryan.

The following is a draft of Bishop Carroll's answer marked:

"ANSWERED NEAR WASHINGTON, SEPT. 9, 1801."

I was favourd with yours on the 7th instant. You render me Justice when you observe that you have no doubt of you sharing an equal degree of my pastoral solicitude with other pts of my diocess and you can express what I feel with the utmost sensibility and sincere concern for the preserv'n of St. Mary's Church in that respect which it has long enjoyed. I forsaw the loss by Mr. Carr's withdrawal from it and turned my eyes to every corner of the Diocess to find a capable successor. But age, infirmity, deficiency of talent for preaching or more essential qualities, &c. In Europe I know none fit of those who would come to America, the apprehension of yellow fever in our seaports. So far from disallowing your request &c. I should rejoice sincerely at an approved Clergyman being introduced into the Diocess but I wish previously to be informed of his name and merits and on what authority you ground your opinion of him, this was done in the case of Mr. Fleming and it is a necessary precaution for serving the welfare of the flock to be committed to him and the right of Episcopacy. However you will oblige me by suspending till the middle of Oct'r any further proceedings. By that time I hope to know whether Mr. Phelan be proposed if would he be acceptable to you.

A CATHOLIC NORSEMAN BURIED AT PLYMOUTH ROCK, 1004.

It is probable the Norsemen visited the site of Plymouth (Mass.) In 986 Bjorne, Saw Labrador. He returned safely and in 1000 Leif and Eric explored the coast of New England which they called Vineland. In 1003 Thorwald, brother of Leif, visited the region and spent the winter not far from latitude from 41° to 42°, it may be inferred that the place was in Buzzard's or Narraganset Bay. The next spring, sailing for home, he coasted along an extended promotory, the description of which answers to Cape Cod, and within it he found a great bay; upon the western side of this bay he came to a fine headland. "This is a beautiful spot and here I should like to fix my dwelling." Shortly after, being wounded by the natives, he gave this direction: "Let me be buried on the beautiful headland where I wished to fix my dwelling. Put a cross at my head and one at my feet and let the place be hereafter called Knossaness. The Gurnet head, on the north side of Plymouth Harbor answers so well the description of Thorwald's burial place that the loyal descendant from Plymouth stock feels strongly that here was that spot where the brave Captain was laid to rest with Christian rites and the grave marked with the symbol of his faith.—[From *The Pilgrim Republic*, by Goodwin, p. 138-9.]

REV. GEORGE HUNTER S. J., SUPERIOR OF THE MARYLAND MISSION 1769, VISITS QUEBEC AND IS ORDERED TO DEPART BY SIR GUY CARLETON, GOVERNOR,

SIR GUY CARLETON TO LORD HILLSBOROUGH.

(*MS.* Canadian Archives, Series Q, Vol. 6, p. 701.)

No. 16.

QUEBEC, 17th July, 1769.

MY LORD:

Some very few days since, a Mr. Hunter, an English Jesuit, arrived here from the Colonies by way of the Lakes; He came to me immediately after his arrival in Town, and fairly acknowledged what he was; his Pretence however for coming hither at present appears extremely slender, nothing more than a letter from General Gage's Aid de camp to Mr. Harding, the Superior of that Order at Philadelphia, dated so long ago as the 24th June, 1760, Requesting him to Recommend a Priest of his Religion, if he knew of any well attached to His Majesty's Person and Government, to go to the Illinois, the King's new subjects in those Parts having repeatedly applied to him for that Purpose; And indeed by General Gage's own Desire, a Priest was sent last Summer from this Province to the Illinois, where the Seminary of Quebec has a claim to some Lands, allotted for the support of a Mission at that place, to the serving of which they were formerly subject; Mr. Hunter further confessed, upon my questioning him about it, thathe had not waited upon General Gage, when he came through New York in his way to this Place.

As ever since my arrival here I have strictly attended to the suffering of no new Professions in the only two Orders ofRegulars we have, the Jesuits and Recollets, agreeable to the King's Intentions, signified by Lord Halifax to Governor Murray, or to admit the Junction of any of their Brethren from foreign Colleges, I instantly declared to him, I neither could nor would permit him to remain. and He must without delay Depart from hence which he is very shortly to do in a ship for Britain.

I represented to him. that a Bishop was allowed the Canadians, that they might have the advantage of a Provincial Clergy, and that Accession thereto from abroad, even from the King's other Dominions was altogether unnecessary and never would be allowed.

This reception, which otherwise was as civil as possible, will I believe, prevent any more such visits, and put a stop to the hopes those Fathers may have conceived of gaining a settlement for some of their exiled Brethren.

The Jesuits here I understand, have had it for some time in Design to procure a Petition of the Canadians to His Majesty, Requesting the continuance of their Order in this Province, but as yet that matter is in no great forwardness.

I am with much Esteem and Respect,
Your Lordship's most obedient and humble servant,

GUY CARLETON.

The Earl or Hillsborough,
one His Majesty's Principal
Secretaries of State &c. &c. &c.

["Mr. Hunter, an English Jesuit" was Rev. George Hunter, Superior of the Maryland Mission which included the Provinces of Pennsylvania and Maryland in which the Catholics numbered 3,000 adults in the former and 7000 in the latter.
"Mr. Harding" was Rev. Robert Harding of St. Joseph's Chapel, Philadelphia and founder of St. Mary's Philadelphia in 1763. Ed. RESEARCHES.]

In an "Essay on Commerce" published in *The American Museum*, Jan., 1790 (p. 17), it was asserted that one reason why the English so soon rivalled those nations, who were not only possessed of, but were greatly enriched by their colonies, before those of the British were planted, I answer that one probable, and perhaps principle cause that may be assigned appears to me to be the prevailing religion of that country, which circumstance alone indisputably gives them many temporal advantages over those countries professing the Roman Catholic religion where religious duties engross a larger share of the people's time; it has even been observed by the liberal professors of that religion, that frequent vacations and holy days, naturally lead to idle habits and aversion to labor very perceptible in all Roman Catholic Countries.

In the March *Museum*, p. 121, the following communication appears:

To the Printers.

SIRS: Your correspondent E. C. has cast a most unwarrantable reflection on the Roman Catholic religion as favourable to idleness. This is ill founded. The People of France are, I believe more industrious than the English. They will at any rate stand comparison. The amazing prosperity of England has arisen from the sage policy of her Parliament, not from her religion. Y. Z.

Febr'y 1st, 1790.

REV. GEORGE HUNTER S. J. SUPERIOR OF MARYLAND MISSION, BEARER OF PETITIONS FROM THE CLERGY AND LAITY OF QUEBEC TO KING GEORGE III, PRAYING FOR THE CONTINUANCE OF THE JESUITS IN THAT PROVINCE.

Sir Guy Carleton to Lord Hillsborough.

[*MS.* Canadian Archives, Series Q, Vol. 6, p. 115.]

No. 22.

QUEBEC, 7th August, 1769.

MY LORD:

Mr. Hunter, whom I have already mentioned to your Lordship in my Letter No. 16, is now embarking for Britain; He is bearer of a Petition to the King signed by sundry of the Laity, and of another from the Bishop and Clergy resident in and near this Town, of which the enclosed is a copy, Requesting the continuance of the Order of Jesuits in this Province, for the Education of the youth, and to be employed in Missions to the Savages; for the latter they formerly received a yearly allowance of about fourteen thousand Livres, which ceased at the Conquest, as at the Dissolution of the Order in France, they also lost an Estate of ten thousand Livres a year, dependent of the College of Quebec, and applied to its particular use for said Purpose.

A Petition of much the same nature was presented to me not very long since, in behalf of the Recollets, desiring also a Continuation of their Order, but as I thought the King had already taken His Resolution in Regard to the Regular Clergy in this Province, I judged it unnecessary to trouble your Lordship therewith.

When last at Montreal, the rough Draft of a Memorial to the King for the Reestablishment of the ancient Laws of the Country and for some Alterations in the administration of Justice, was communicated for my Approbation, but as I understand the King's Intentions are to grant those very corrections and improvements, for which they meaned to Petition, and it is far more eligible, that these should take their Rise from His Paternal intentions to their Interests, that proceed from any solicitations on their part, I took care to have the same quashed, at least for the present.

I am with much Esteem and Respect your Lordship's

Most obedient and Most Humble Servant,

GUY CARLETON.

The Earl of Hillsborough,
One of His Majesty's Principal
Secretaries of State, &c.

[We have a copy of the Address which will hereafter be published in THE RESEARCHES. Our Canadian contributions to American Catholic History are copies of the original documents preserved at Ottawa made by our order for THE RESEARCHES. EDITOR.]

THE SPEECH OF THE MISISKOUI INDIANS TO THE GOVERNOR OF QUEBEC IN THE NORTH END OF LAKE CHAMPLAIN, 8TH SEPT., 1766.

[*MS.* Canadian Archives, Series Q, Vol. 3, p. 328.]

BROTHER:

We, the Misiskoui Indians of St. Francis or Abenaki Tribe have inhabited that part of Lake Champlain known by the name of Misiskoui, Time unknown to any of us here present, without being molested or any one's claiming Right to it, to our Knowledge, except about eighteen years ago, the French Governor Mr. Vandeuil and Intendant came there, and view'd a spot convenient for a saw-mill to facilitate the building of Vessels and Batteaus at St. Johns, as well as for the use of the Navy at Quebec; and on the occasion convened our People to ask this approbation when they consented and marked out a spot large enough for that purpose as well as for the cutting of the saw-Timber about half a league Square, with the condition to have what Boards they wanted for their use Gratis. But at the Commencement of last War, said mill was deserted, and the Iron Work buried; after which we expected everything of the kind would subside; but soon after peace was made, some English people came there to rebuild the mill, and now claim three leagues in Breadth and six in Depth, which takes in our Village and Plantations by far.

We therefore request of you, Brother, to enquire into this affair, that we obtain Justice as it is of great concern to us.

We also beg you will not allow any Traders to come and bring spirituous liquours among us, being near enough to bring Peltries and Skins to Montreal market.

A Belt and Strings.

ANSWER.

Brothers of the Misiskoui Indians, I will enquire into the particulars of your Request; in the meanwhile you may rest assured of Justice and Protection, your continuance in the same Dutiful conduct you have observed, since under the British Government, will procure you marks of favor.

FATHER GIBAULT "WITH HIS HORSE READY SADDLED" ACTING AS "AN AGENT FOR THE REBELS" OF VIRGINIA, 1778.

LIEUT. GOVERNOR HAMILTON TO LORD GEORGE GERMAIN,

[Canadian Archives, Series Q, Vol. 15, p. 230.]

(*No date.*)

MY LORD:

This very day an Express arrived at this place from the Illinois with the following account which my duty requires I shall communicate as quickly as possible.

Twenty days since a party of the Rebels reported to amount to three hundred men marched across the Country from near the mouth or the Ouabache and Kaskaskias and surprized the place which is defenceless, at Night, siezed M, deRocheblave and put him in irons.

They exact an oath of Allegiance to the Congress from the inhabitants, who by what I can learn are too fickle and ready for a change to make any difficulty.

The Rebels have sent a detachment with an officer to Cahokia to receive the submission of the inhabitants, and the Person who brought the account has no doubt but those of St. Vincennes are by this time summoned, as a French Priest named Gibault had his horse ready saddled to proceed there, from Cahokia, with design to act as an agent for the Rebels. This Ecclesiastic is a fellow of infamous morals, and I believe very capable of acting such a part.

An Express with this account goes off tomorrow, for Niagara and Quebec.

Monsieur de Celeron, now at this place, sets off tomorrow for Ouiattenom, with Belts and Speeches for the Indians of the Ouabash, who have lately engaged to act against the Rebels, and whose interest it is to oppose their Progress.

Your Lordship is acquainted with the state of this Country, with regard to the Troops which occupy the several posts, that there is but a single Regiment between Montreal and Michillimakinac, that between the Posts on the Lakes and New Orleans there is not a single Fort or Garrison to check the French or Spaniards in any attempt, to molest the Rebels, or keep the Indians or inhabitants in awe.

The present tractable disposition of the Savages is to be made the most of as really the only means left in my hands, how long the management of them may be trusted to me is what I am at a loss to guess. There is not at this moment a single vessel at this Post they are ordered away by the officer commanding the Troops, who has received orders which deprive me of what authority I might put to profit,

No accounts yet arrived from England, no orders or instructions from Quebec, and tho' from what passes in the Mississippi, there is reason to think a foreign War is declared, no advice that can be depended on is yet given—letters from St. Joseph's mention that French, Spanish and Rebel officers have been in treaty with the Savages of that quarter, but have not received any decisive answer.

Mr. de Rocheblave before his falling into the hands of the Rebels, informed me that four English Frigates were in the mouth of the Mississippi.

The Banditti who have given an alarm in the Country will I trust be obliged to retire, as there is reason to think the Jealousy of the Savages will incite them to fall on them.

Some parties of savages have lately returned from war, with tolerable good success. I have &c.,

HENRY HAMILTON.

[Kaskasia was surprised, July 4th 1778 by Captain George Rodgers Clark, commanding an expedition authorized by Virginia. When Rev. Peter Gibault was assured by Col. Clarke that "his religion had as great privileges as any other," as he "had nothing to do with churches more than to defend them from insult," he advised the inhabitants to submit to the American Government, went to Cahokia and secured submission and as the letter of Governor Hamilton proves, was about to start for Post Vincennes. He with a few friends went there with a proclamation issued by Col. Clarke. Vincennes accepted the new authority. It was, however, recaptured by the British by an expedition from Detroit under Lieut. Gov. Hamilton. Col. Clarke recaptured it.

Concerning Father Gibault, consult Mayor E. Mallet's "Very Rev. Pierre Gibault, the Patriot Priest of the West" in *Washington Catholic* Sept. 30th, 1882; Shea's *Life and Times of Archbishop Carroll*; "Law's Colonial History of Vincennes"; Col Clark's *Campaign in Illinois*; this RESEARCHES, 1889, and *Magazine of American History*. Ed. RESEARCHES.]

BISHOP CHEVERUS PREACHES IN A PROTESTANT CHURCH IN BRISTOL, R. I.

Bishop Cheverus, the first Roman Catholic Bishop of Boston, and afterwards Archbishop of Bordeaux, was on a visit to a French family in Bristol, Rhode Island, when Bishop Griswold of the Eastern Diocese, to gratify the universal desire to see and hear a prelate of such reputation for piety, sent a complimentary message by one of his students, and placed the Episcopal church in the town, at Bishop Chevereus' service. The invitation was accepted with characteristic simplicity and courtesy, and after brief devotion, the Roman Catholic Bishop preached from Bishop Griswold's pulpit, to the great satisfaction of a large congregation. This was in the year 1817 or 1818, while Bishop Smith of Kentucky, Doctor Jones of New Jersey and Doctor Robertson, of Saugerties (who is my authority for the above statement) were studying theology under Bishop Griswold.—*Historical Magazine*, Oct., 1873, p. 254.

HISTORICAL NOTES.

"*An Account of Louisiana, being an Abstract of Documents in the offices of the Departments of State and of the Treasury.*" Printed, Philadelphia, by William Duane, 1803, on page 33 says of The Church: The clergy consists of a Bishop who does not reside in the province, and whose salary of $4000 is charged on the revenue of certain bishopricks in Mexico and Cuba; two canons, each a salary of $600 and twenty-five curates for the city of New Orleans and twenty for as many country parishes, who receive each from $360 to $480 a year. These salaries, except that of the Bishop, together with an allowance for sacristans and chapel expense, are paid by the treasury at New Orleans and amount annually to $13,000.

There is also at that place a convent of Ursulines to which is attached about 4000 acres of land rented out in three plantations. The nuns now number not more than ten or twelve, and all are French. There were formerly about the same number of Spanish ladies belonging to the Order; but they retired to Havana when it was expected that the province would be transferred to France. The remaining nuns receive young ladies as boarders and instruct them in reading, writing and needlework. They have always acted with great propriety and are generally respected and beloved throughout the province. With the assistance of an annual allowance of $600 from the treasury they always support and educate twelve female orphans."

In the note book of Du Simitiere, artist, antiquary and naturalist of Philadelphia, under date of January, 1781, of "Paintings and Drawings done", "a picture in crayon, 19½ inches high and 15½ inches broad, representing the Virgin Mary sitting by a table on which sits the Child asleep against her breast, holding in his hands a small cross and an apple, the Virgin reading in a book and a candle burning on ye table. Copied from an oil painting done in Italy, belonging to Wm. Bingham, Esq., of this city."—*Pa. Mag. Oct.* 1889, *p.* 367.

When in 1778 it was proposed to invade Canada, Washington said he had one objection to it "which is in my estimation insurmountable and alarms all my feelings for the true and permanent interest of my country. That is the introduction of French troops into Canada, should they declare an intention to hold Canada as a pledge and surety for the debts due to France from United States."—*The Monthly Magazine and American Review, N. Y.*, 1800, *p.* 283.

M. Fithian, once publisher of the *Catholic Herald*, of Philadelphia, was in 1851 at Fullerville Iron Works, St. Lawrence Co., N. Y., "in the adjustment of his affairs." On Feb. 17th, 1851, he wrote Rev. E. J. Sourin "you may imagine the dreariness of the place at this season of the year when I say that we are surrounded by snow and ice so as to obstruct traveling to any extent. Having no church to go to on Sunday I have been pent up within limits almost as narrow as a prison. The few Catholics around here having lived so long without the teaching and discipline of the Church that they became tired of the plan I adopted when I first came here, so I have all my meditations to myself. I can only trace the regular discipline of the Church by the regular perusal of the admirable sermons of Dr. Gahan which I brought with me. If there was a Catholic Church built here I think there would be a good many Catholics gathered together who are now silent as to their faith. I find the Protestants know little or nothing about the Catholic doctrines.—*Frenay's Correspondence. Laics.*

A Census Bureau bulletin giving statistics of the Catholic Church shows: In the distribution of communicants the archdiocese of New York comes first with 472,806; Boston second with 419,660; Chicago third with 326,640; Philadelphia fourth with 251,162; Brooklyn fifth with 228,785; St. Paul sixth with 203,484, and Baltimore seventh with 192,597.

There are 22 Sees which contain upward of 100,000 communicants each.

"At Philadelphia, on Wednesday evening, the 30th ult., by the Rt. Rev. Bishop Conwell, the Chevalier Caravandossy De Thoet, major of Cavalry, Consul General of his Sardinian majesty, to the United States, to Miss Maria Antoinette Hersilie, eldest daughter of the Chevalier D. Auranville. of Martinico."—*Lancaster Intelligencer of Tuesday, February* 5th, 1828.

TOMBSTONE INSCRIPTIONS.

"Terrence McGrann, died May 9, 1831, aged 81 years. Born in Ireland in 1750."

"Elizabeth McGrann, wife of Terrence McGrann, died September 16, 1841, aged 84 years."

"Bernard McGrann, died July 6, 1824, aged 31 years."

"Peter McGrann; Born Jaff. 12, 1799; Died Feb. 22, 1838."

In rambling over the old Lutheran cemetery here on Duke St., [Lancaster, Pa.,] I came across four tombstones in a row. They were much battered and contained the above inscriptions. On inquiring among old people I found information which satisfies me that Terrence was a Catholic but having married a Lutheran, went astray. S.

In the Massachusetts Historical Society is a manuscript, a narrative of two visits by Father Gabriel Druilettes, Jesuit missionary among the Abnaquois Indians to Boston and Plymouth in 1650 and 1651 for the purpose of forming a colonial union proposed by the United Colonies and accepted by the French of Canada in the hope of procuring aid against the Iroquois who had just overthrown the Hurons, the early allies of the French.

On April 8th, 1781, Governor Lee of Virginia, wrote Lafayette, "we have just received information from Col. Beall Lieutenant of Prince George's County, that six of the enemy's ships have burnt Col. Barnes' house on St. Mary's River and plundered him of all his property and have burnt Priest Hunter's house at the mouth of Port Tobacco Creek."—*Scharf's His. Maryland*, Vol. II, p. 442.

In "Considerations concerning the Legitimacy of helping with arms the Americans"—Oct. 1776—"probably by M. Pfeffel" *MS.* in French Archives it is stated:

"Nothing is more instructive than the famous Revolution of 1688 which deposed the unhappy James Stuart, which opened the way to the succession of the House of Hanover and which is referred to incessantly in acts of Parliament as a lawful and constitutional resolution and as the foundation of British liberty."

It follows from these facts compared with the events of 1688, that the Congress of Phila. was formed on the model of the Convention of 1688.

"England has consecrated among her feast days the Revolution of 1688."

Nov. 7th 1767, date of first of Jno. Dickinson's *Farmer's Letters*—anniversary day on which William of Orange landed in England—a day of ill omen to those who the colonists contended were grieving them in the same arbitrary manner as that in which James II. had governed their forefathers.—[Stille's *Life of John Dickinson*, p. 79–80.]

[These are points proving the American Revolution to have been an outgrowth of "The Glorious Revolution" of 1688. Ed RESEARCHES.]

Pennsylvania's Law Concerning Liberty of Conscience, 1705.

"No person now or at any time hereafter dwelling or residing within this Province who shall profess faith in God the Father, and in Jesus Christ His only Son and in the Holy Ghost, one God blessed for ever more, and shall acknowledge the Holy Scripture of the old and new Testament to be given by divine inspiration and when lawfully required shall profess and declare that they will live peacefully under the civil government, shall in any case, be molested or prejudiced for his or her conscientious persuasion, nor shall he or she be at any time compelled to frequent or maintain any religious worship—place, or ministry whatsoever, contrary to his or her mind, but shall freely and fully enjoy his or her Christian liberty in all respects, without molestation or interruption."

"The whole amount of Roman Catholics in the United States is supposed to be fifty thousand, (p. 453). In District of Maine, a Roman Catholic Nunnery at Passamaquady, (p. 454). In Massachu setts 1 congregation. In 1796 the Roman Catholicsin Philadelphia had three places of public worship, (p. 464).

The Catholics in America have at present a bishop residing in Baltimore viz. the Right Rev. John Carroll. Their number is supposed not to exceed twenty-five thousand, not one thirteenth of the inhabitants of that State, (p. 469). A Roman Catholic chapel in Charleston, S. C., (p. 473). Louisiana, the Christians inhabiting this place is Roman Catholics. —[From "A View of all Religions" by Hannah Adams, p. 479. 3d ed. Oct., 1801, Boston.]

Many of Baltimore's colonists were Protestants. He was, however, sincere in his desire for complete religious tolera tion and did not appear to concern himself what his subjects believed. The Jesuit priests accompanying the party exerted their influence in behalf of the humane treatment of the Indians, and a cordial friendship was soon established with resident tribes.—[Thwaite's *Colonies*, 1492–1750, p. 837.]

Lord Baltimore in 1629 landed at Jamestown, Va. with 40 Catholic colonists; but the Protestant Virginians made it uncomfortable for the Romanists and they returned to England.-[Thwaite's *The Colonies*, 1452–1750, p. 81-2.]

Ben. Franklin in "Memoirs Concerning the present State of the late British Colonies in North America" 5th Jan., 1777, to the Count de Vergennes said:

"There are, nevertheless, in each Colo ny some who have not heartily concurred in this Revolution. They consist chiefly in Traders who are put out of Business, of People from England and Scotland who have not been long settled in that country or of such natives as have held offices under the former government or are afraid of the consequences that may follow a conquest."—Steven's *Fac Similes*, Vol. VI No. 614.

PSALM-SINGING AND PREACHING 100 YEARS AGO.

Lines written out of temper, on a Pannel in one of the Pews of S(ale)m Church (Mass.)

"Could poor King David but for once,
To S(ale)m Church repair;
And hear his Psalms thus warbled out,
Good Lord, how he would swear.

But could St. Paul but just pop in,
From higher scenes abstracted;
And hear his Gospel now explain'd,
By ——, he'd run distracted."

[Copied in *His. Magazine*, 1870. Vol. VII, p. 13, from *The American Apollo*, a periodical published at Boston in 1792.
T. C. M.]

Julius Timoleon Ducatel was born at Baltimore June 6th, 1796; was eldest son of Eome Ducatel, a pharmaceutist of that city; was educated at St. Mary's College and after his course of studies engaged in his father's business but finding that his pursuit was not congenial to his mind his father sent him to Paris from whence he returned in 1822 with an intimate acquaintance with chemistry and geology; was appointed professor of natural philosophy in the Mechanics Institute of Baltimore and was professor of Chemistry and geology in the University of Md. in both of which he acquired much reputation. In 1830 elected to the chair of chemistry in the medical department of the University; in 1832 appointed with J. H. Alexander upon a survey for a new map of the State in connection with a geological survey which was suspended in 1841 for a want of funds. During these labors he was a professor in St. John's College which he resigned in 1838 or 9 to devote himself more exclusively to geology; in 1843 accompanied Nicollet on a geological tour to the upper Mississippi and in 1846 he visited Lake Superior region; he returned from the journey with impaired health, and died at Baltimore, April 23d. 1849; he was the author of a manual of toxicology and for some time editor of the Baltimore Times.—[*Am. Jour. Sci. & Arts*, 2d Series viii p. 146. Quoted in *Hough's Bio. Notes.*]

Rev. "Lewis Lotbinier, Chaplain," appears on Robert Morris' Statement of Accounts while Superintendent of Finance, 1781–4. Father Lotbinier received a quarterly pension of $120. We trace it up to July, 1784. A few words about him will be found in *Shea's Life and Time of Archbishop Carroll*, *p.* 178.

William Killer, an Irishman aged 18 was instructor of John Dickinson at "near Dover" Del. in 1740. Under Killer Dickinson "soon acquired not only familiarty with the language of the classical authors, but also a thorough knowledge of their peculiarities of style." —*Pa. Mag.* April, 1891, p. 5.

"Rise and Progress of Revolution. A Charge to the Grand Juries of the County Court of the Fifth Circuit of Pennsylvania at December Sessions 1800. By Alexander Addison, President of these Courts. Printed by William Young 1801."

In this Charge, Judge Addison denounces the Conspiracy against Christianity and Liberty by the Revolutionists of France. He shows how the Philosophers "hated the Society of Jesus and their education and succeeded in having it abolished, how they put 'all town and country schools and chairs in Colleges' under 'the confessors of the new Philosophy and Religion vanished.'" He quoted Father Barruel's Memoirs of Jacobinism in proof, and declared "the conspirators were at work here, that the same spirit moved here. The organization of the Society of United Irishmen somewhat resembles that of the Illumnati and seems to be in operation here."

The Charge was replied to by John Wood, author of the "History of Switzerland and the Swiss Revolution." He gave an account of Barruel's *History* with a vindication of Illuminati and proof that "Infidelity and Scepticism have only originated from the vices and intrigues of the established clergy in the different countries of Europe."

"Nothing is so remarkable in the history of the Jesuits than their bold enterprise in spreading their faith over this boundless wilderness, in defiance of the most apalling obstacles which man and nature could present. Faith and zeal triumphed over all; and, combined with science and the spirit of adventure, laid open unknown regions in the heart of this vast continent, then roamed over by the buffalo and the savage, and now alive with the busy hum of an industrious and civilized population.

The character of this Order, and their fortune, form one of the most remarkable objects for contemplation in the history of man. Springing up, as it were, to prop the crumbling edifice of Catholicism when it was reeling under the first shock of the Reformation, it took up its residence indifferently, within the precincts of palaces, or in the boundless plains and forests of the wilderness; held the consciences of the civilized monarch in its keeping, and directed their counsels, while, at the same time, it was gathering barbarian nations under its banners and pouring the light of civilization into the furthest and darkest quarters of the globe."—[*North Am. Review*, Jan. 1841, p. 89.]

In *The American Museum*, June 1790, "Notes on Pennsylvania."

"The situation of religion and religious rights and liberties in Pennsylvania is a matter that deserves the attention of all sober and well disposed people, who may have thoughts of this country. This State always afforded an asylum for the persecuted sects of Europe. No Church or society ever was established here; no tythes or tenths can be demanded; and though some regulations of the Crown of England excluded two Churches from a share in our government, in the times of the Province, that is now done away with regard to every religious society, whatever, except the Hebrew Church. . . . By the provisions of the new code, a Protestant, a Roman Catholic and a Hebrew may elect or be elected to any office in the State and pursue any lawful calling, occupation or profession."

WHERE TO FIND IT.

"Cadillac. The Founder of Detroit. Why he Failed and Returned to Quebec." An Interesting Examination of Detroit's Earliest History. "The Cadillac Papers Analyzed and Found Wanting," See *Michigan Catholic*, April 24th, 1890.

"Catholic *vs* Episcopal Claims. The Foundation of Religious Freedom in Maryland. An open Letter to Bishop Paret, signed, SENEX." *Catholic Mirror*, Nov. 22d 1890.

For a bibliography of Maine including a list of works by Catholic writers as Father Sebastian Rasles, John Gilmary Shea, LL.D; Rev Gabriel Dreuillette; Rev Eugene Vetromile; and works on Catholic missions in Maine by others than Catholics; see the *His. Mag.* for March 1870, from page 150 to 182.

T. C. M.

For a biography of Henry Barton Dawson for many years editor of the *Historical Magazine* published at Morrisania, N. Y., see *His. Mag.* for 1868, p. 257.

For a bibliography of Maryland including works written by natives of Maryland or treating of Maryland, see *His. Mag* for 1870, pp. 240-2, 328-30, 339-40.

Sketch of Lecture by Very Rev. J. T. O'Flaherty, Feb. 1831, Boston. *Jesuit*, Feb. 22d and *Catholic Press*, March 5th, 1831.

In Memory V. Rev. Terence J. Donaghue, Founder of Sisters B. V., died Jan. 5th, 1869, by J. J. Norman. *Catholic Standard*, Jan 23d, 1869.

America and the Americans, London, 1833, p. 258-9. (No. 88150, Travels. Ridgway.) Mentions Cathedral at Balto. and attendance at Mass of Charles Carroll of Carrollton.

"The First Bishop of Boston," by Rev. Arthur T. Connolly in *Donahoe's Magazine*, May, 1891.

The *North American Review*, Vol. 52, 1841, contains "The Irish in America." We think it was written by Robert Walsh.

"Italian Assassins. A Page of Catholic History.-The Penalty a kindly Italian Paid for Warning a Prelate of a Plot against him," Relates to visit of Nuncio Bedini to New York. *Catholic Review*, April 25, 1891.

St. Joseph's Gessen in America, by Rev. J. J. Holzknecht. See "Annals of St. Joseph," De Pere, Wis., Vol. III, 1891.

Letters from St. Louis, May 27th, 1831 in *Catholic Press*, Hartford, Conn., June 25th 1831.

"Defence of Mt. St. Mary's College, Emmitsburg, Md." *Catholic Press*, June 25th, 1831 from *The Philadelphian*.

The Catholic Record, Indianapolis, Ind. for March 12th 1891 had very valuable articles relating to Catholicity in that locality entitled "ST. FRANCIS XAVIER'S. The services of Father Gibault to the American Cause, the Location of Fort Sackville, Bishop Brute's services &c.

"The Log Chapel on the Rappahannock" by Dr. John Gilmary Shea. *Catholic World*, March 1875.

The Bedini Riot in Cincinnati. A Christmas Recollection of the year 1853. *Catholic Telegraph*, Dec 18th, 1890.

WHO KNOWS?

Who knows the date of the day of birth of Richard Mace Head, born in Philadelphia in 1753? He was of English parentage and a meritorious officer in the American Revolution, sacrificing the social interests of his family whom the British government offered to ennoble if they would refrain from assisting the cause of the colonists. He was a Captain in Armand's Legion, Pennsylvania Line. He married Charlotte Bird, daughter of Col. Mark Bird of Birdsborough, Pa. Mr. Head was a firm friend of Bishop England through whose friendship he came to Charleston, S. C. where he died May 15th, 18th, 1827 in the faith of the Roman Catholic Church and his remains now lie in St. Mary's church yard.

S. R. B.